

ORAL INTERVIEW TRANSCRIPT
BOB GALLUCCI
APRIL 27, 1991
University of Washington
Community History Project

Italians in Hilltop

How long have you lived in Tacoma?

I've lived in Tacoma all of my life. I was born here in 1920, in April, 1920, and except for time in the navy and time away at college, I've lived here most of the time.

My parents, Rose and Rocco Gallucci, were born in Southern Italy, in Calabria, which is the Southern most province. They were born in villages, my father in Apreliano and my mother was born in a little hill town in Southern Italy called Falerno. The immediate family members, Rita, Laura, Kevin, Cindy and Daphne, are all here, except for a niece who's in Los Angeles, but my cousins, Ann, Vi and John, who I grew up with here, have moved. They didn't want the hassle of what's occurring in this area with absentee landlords, and drugs and so on.

So, did most of the Italian immigrants in Hilltop, did most of them come from Southern Italy?

I think so, as far as I know most of them came from Southern Italy, and then congregated on The Hill, along the Kay Street area. I was born at 1506 Sheridan. There were Italian stores that sold salami and cheeses--imported stuff, and macaroni, we would buy macaroni by the big box. There were Italian stores; Manza's and Meili's, on 16th & Kay, there was Reda's, and there was the Greco grocery store.

There were about four or five Italian grocery stores in the immediate area so we could always get different things that were part of our lifestyle. I remember Manza's store was between 17th and 19th and Cushman, in the middle of the block. They would order macaroni in the big boxes, and all the different things like sauces, and so on. On Kay street too, they had butcher shops and you'd go down, you'd be making spaghetti sauce and for twenty-five cents you'd get a big mound of beef stew meat.

So, you were born in Tacoma, and your parents, when did they come over here?

My Dad, Rocco, came here in 1908. I have the papers upstairs. My Mother, Rose, was here roughly about 1907. My Dad was about twelve, my Mother about eight. My Dad came by himself--or with his brother. My mother came with her parents, Ann and John, and with her brothers, Louie and Jim, and sisters.

So they didn't know each other before they came here?

No, they met here. They were from villages nearby, five or ten miles apart, and were engaged here. He was in World War I and they were engaged when he left, he was wounded in France and became what they then called "Shell Shocked", what is now called "Post Traumatic Stress Syndrome". He was wounded in the leg, and some other places. I think he came back around 1918-1919. They were married in St. Leo's in 1919. In fact, all of my family were married in St. Leo's. I was born in 1920, and my

mother died in 1927. Then we went to live with my aunt and uncle and grandma and grandpa.

My dad had started a shoe shine business downtown, in the Broadway Theater building. He employed about four people. That's when downtown was alive and had theaters and department stores--Rhodes and Peoples and The Bon, and so on--all of the theaters were open. He did that for a number of years and employed other people.

I remember reading about the Italians building St. Rita's church.

I think St. Rita's was built about 1925 or 1926.

So, your family went to St. Leo's--they didn't go to St. Rita's?

Well, my parents went to St. Rita's for Mass. My grandmother would go to daily Mass at St. Rita's because it was in Italian. But we went to St. Leo's--that's where the grade school was. St. Leo's had eight grades of grammar for boys and girls and had the boy's high school when I went there, then they moved--to Bellermine. It was built--around 1929 I think. They discontinued the boy's high school and it became a girl's high school, a Catholic high school.

So, you went to St. Leo's and then...

I started St. Leo's in 1925 and then went to Bellermine. All of the family went to St. Leo's when we were younger--went to grade school and the girls went to the high school, and the boys went to Bellermine. My cousin John went to St. Leo's and graduated from St. Leo's in 1927.

But when Bellermine was built, the boys went to Bellermine, which back then was all boys--now it's coed. They combined St. Leo's and Aquinas in 1975.

I think the Italians--you ask what kind of jobs did they do in the first half of the century--a lot of them were laborers, who had very little skill or schooling. A very few went on to college. A lot of them were laborers who worked for construction crews and some went into business, and a few were attorneys.

So, most of them, you're from the second generation..

First generation.

First generation, so most of the first generation then were the laborers and.....

The people that came over were laborers and farmers, like my father and many others, worked just doing, what they called "pick and shovel". They worked hard, they didn't have the machines then to do all the work. They would dig ditches--ditch diggers they called them. They did what you would call the most menial--they were called WOPS, which meant, "without papers. My mother had gone to school, Lincoln Grade School, which is now People's Center.

Some had grocery stores, there were a few professional attorneys and a few doctors, but the majority of people were laborers or clerks or that kind of thing.

But, your generation though, started to do pretty well though, after...

In my family I'm the only university graduate, although the first generation, some of us were university graduates, particularly the boys, the girls didn't go on to college in our family. My Dad had never gone to formal school. He taught himself to read and write. He was very proud of that. And he got involved in politics. When my mother died we moved in with my Aunt Sarah and Uncle Louie and they helped raise us. They knew that education and politics were a way to get things done so they would involve themselves in city elections and county and state elections. Sometimes they would win and sometimes they wouldn't, but they knew steps towards making their life better. They did get involved. They were very industrious and raised gardens. We did a lot of canning and had our own garden in the city, we had chickens, and life was pretty well homogenized in the sense that there was Italian spoken at home--my grandmother, Anna, couldn't speak English, we learned the language from her.

So you learned Italian from...

My grandmother, and my father and aunt and uncle spoke it too. And, it was spoken at church and it was spoken among neighbors.

So, many of the people in the neighborhood tended to come together and didn't really inter-relate with the other people in the city very much?

The neighborhood was mostly Italian. But there were some--Swedish, Norwegian, German, a few Japanese but the

other nationalities were primarily Scandinavian. Our particular neighborhood was pretty much Italian, there were sprinklings of Scandinavians, a few Irish. Kay Street was alive with stores, and butcher shops and so on.

Well they still have the Royal Order of Valhalla and Normanna Hall...

Yes, that's where we would go for the Son's Of Italy meetings.

So, you shared that with them then?

We shared it with the Scandinavian people. The Italian Lodge, or the Son's of Italy, was quite alive, and they would have dances and St. Rita's would be another focal point because they would have bazaars and people got married there. In May there would be the procession where people would carry the Statue of Mary around the neighborhood. They would carry the statue and people would venerate it. It would be mounted on a platform. It was a custom they brought from Italy. The month of May was called "Mary's month", the Blessed Virgin, it was a very great procession and the women would sing in Italian. They would chant and sing their hymns in Italian--even during Mass they would chant the Rosary, in Italian. They don't do that anymore. They brought their cooking customs and their religious customs, their garden customs here. Everybody had a garden where they could raise everything--carrots and peas and peppers, and..

And Zucchini, right?

Yes, and Zucchini and garlic, tomatoes, potatoes, everything. In those days we didn't have supermarkets, no frozen food, everything was canned, everything was done by hand. Wine--we used to make five barrels of wine every year. Every October the basement would be filled with boxes of wine, and during the depression, we made homemade wine. We'd make five 100 gallon barrels of wine every year. A lot of it was given away. Wine was a custom, primarily drunk at dinner. So, everything was homemade--homemade noodles, homemade raviolis, just everything. A lot of the things that are delicacies in restaurants now were things that we grew up with. A lot of the stuff we ate would be nutritional--didn't have all of this prepared garbage. Chicken, and turkey and rabbit and a whole load of vegetables and fruit.

There was an interchange between people--families would exchange things and visits, and the people you grew up with would come around.

So, I've read that the mother in the Italian household, was a very, very important figure.

Oh, yes. I only knew my mother about six and a half years. My sister, Rita, was only a year and a half so she never knew my mother. My aunt, Sarah, was a very strong person, hardworking, and was very aware of society around us. She was always giving to those who were less fortunate than we were. We were poor, but there were others who were poorer. She was always giving; my grandmother also. They

worked at home. They didn't have a job like the women do now, or have a lot of schooling, but they were people of vision. (interruption)...My father was a peasant, and the reason they came here is that there weren't the opportunities there. In the early 1900's, millions came over and the reasons they came here is that there was no opportunity there. They couldn't better themselves. They couldn't own land, or go to school. America was the land of opportunity. The streets were paved with gold--that's what they were told. They came here with the idea that they could better themselves and live a better life.

Did they find, do you think, your parents found, or others, discrimination....

Every immigrant, I think, in one way or another has found discrimination. They were called "Wops" and "Dagos", my Dad remembered that, much more than I would. When I grew up that's when that began to fade away. They came here uneducated, unlettered and took the most menial jobs to survive, like ditch digging and laboring jobs, and so on. As it is in any nationality where they come as a lower echelon, and then begin to rise up and better themselves.

So, when did they start to leave Hilltop?

After World War II, when a lot of blacks came in because of the shipyards--jobs and so on. A lot of people came up north for employment. Before World War II, there were very few blacks in the area. During the war, because of the army and Ft. Lewis, that gradually began to change.

So that beginning after the war and on through the 50's and 60's, you saw first generation Italians, as they had better jobs and education, they moved to better neighborhoods. A lot of them were frankly saying, "We don't want to live around the blacks". A lot of them, I think, moved because of new opportunities to better themselves and to get into neighborhoods that were newer and so on. But, a lot of it was upward mobility. The Hilltop neighborhood was older, and many were able to afford to build a new home. They would move off to the suburbs and the better neighborhoods. Their income increased, and their education, so as they left, poorer people would move in and begin their rise, and you had an older housing stock, and little by little home ownership transferred into absentee homeownership. Beginning in the 50's and accelerrating into 60's, 70's and 80's, home ownership was on a gradual decline; in the early 20's, 30's and 40's you had almost 80-90% home ownership on the hill, to the present time where it is reduced to absentee landlords 70-30% Absentee ownership is more than double the home ownership now. That has caused a lot of difficulties, but maybe we're jumping ahead.

I mentioned to you the celebrations and customs and I think we've talked about that.

So, do you think it was...was your generation the generation to assimilate into the mainstream?

I think so, yes.

The older ones, did they think that was..did they see the traditions dying out..

Right, I think there were several things. At that time, you married pretty much within your own nationality, when they had a chance to get education and mix around, there would be inter-marriages with other nationalities. But there still was a lot of marriage within the Italian community. Intermarriage between different denominations was minimal. There were exceptions, and I think as upward mobility and movement occurred you had intermarriages with different nationalities. The Church was pretty much saying "Don't do this, or don't do that; don't marry a Lutheran, and so on."

Gradually, after Vatican II, you can see that opening up and people intermarried between different nationalities and denominations. Before preaching was in Italian, English and Italian. The Rosary, for example, the women would chant back and forth across the aisle. But, if you go to St. Rita's now you would see very little of the old customs. There would be some Italians but there would be a mix of all kinds of nationalities.

I think they left for several reasons, I think we touched on that. Leaving because of better opportunities and leaving because they felt the other elements were coming in, the blacks. What I see now, the population of Hilltop is much more mixed, you see a wide variety of people. You see the blacks, you see the new immigrants who are, coming from the

south, you see the Asian immigrants, an awful lot of Asians. You see some Hispanic immigrants. You see some of the discrimination similar to the Italian discrimination, in [against] the blacks. You see some racism, particularly with the Asians. You see much more family life, in general I think a much stronger family life among Asians than blacks. There are strong family ties among the blacks also, but not as strong as the Asian community. So the shift in population here is similar to what the Italians went through. There's come animosity between the races. But I see in the ethnic population such a diversity between groups, which is a beautiful thing. You see young and old people, different races, you see the poor and the middle class, and you see people who are students, you see some who are lawyers and teachers, clerks and so on.

So, Hilltop is now a pretty good mix of people?

Yes, young, old, Asian, Black, White, some of the other nationalities, a mix of every nationality you can think of. You know, what I see about Hilltop, we didn't call it Hilltop, it was called the Central Area, or Kay Street Business District. The Hilltop name is relatively new; what the News Tribune and others have labeled us, and over the past five or ten years that name has become derogatory. Whereas, I think the good parts are its people here, the diversity, the ethnic diversity. The other part I see is the wealth of the housing stock. We have a whole lot of housing and houses that are either being torn down or

remodeled, and the proximity to downtown, making it advantageous to be near things that are going on downtown--s the new theater district, University of Washington, and the hospitals are expanding into major medical centers. We're in the middle of two large hospitals. I see that. I see the opportunities for growth here, including existing housing stock and new housing--I know the city is working on that, and we're working with the city, developing improved housing as the crime and drug problems diminish.

I seem to remember when I was a kid in the 60's, and I read something in the library about this, the Model Cities Program, do you remember that? I remember some of the apartments that they built, the low income housing that they built, and it wasn't very good, I can remember them going up in about two weeks and a year later the paint would be peeling off in strips off the walls.

There were some good people involved in Model Cities, but I think that some people took advantage of the situation. I don't know, I wasn't involved in Model Cities, there were pros and cons and people who really abused the situation, but some good things came out of it, but I don't think it lived up to the expectations. Now you see, there's been deterioration of the housing going back into the movement of people, the migration, as you see the upward mobility. Then you see the older housing stock and the deterioration of the housing. And there was a lot of speculation going on, people would buy properties for

speculative purposes and when you have a transfer of home ownership outside the community the wealth goes out too.

Yes, there was a couple that I read about, they bought about 80 houses or so..

They bought tons of them, she's going bankrupt now, she deserved it, I think, Dolly Hunter. But what happened, when you had the wealth here, the stores, the grocery stores, shops and meat markets and so on, it stayed in the community and people owned their houses and they paid taxes, and there was pride in their homes and their yards and their gardens. That diminished with the influx of absentee landlords who would take the wealth out, and when you have rentals in the poor areas, you don't have the pride of home ownership, and you don't have the pride of community or neighborhood.

Do you remember, in the 60's, when the black community was, there were a lot of problems with civil rights and...

Yes, that was around 1969. There was an incident on Kay Street that became blown way out of proportion I think.

The Kay Street Riots?

I think it was mis-handled by city officials. That was when there was very few facilities available for people, prior to People's Center. We didn't have many pools in the city, well we had some but they were not in this area. So there were reasons for disturbance in the black community, I even got involved with it in the Urban League. Lack of opportunities for recreation and socialization and jobs, the Urban League was kind of in its infancy then. So there was

discrimination in housing and in jobs, and a lot of racism. I think the city officials blew it way out of proportion. So we brought people together to address the situation and we started with the Martin Luther King Center, and the FBI thought we were subversive... It started in 1969, on 14th and Yakima.

Oh, that little house on 14th and Yakima.

Yes, that was the original one. The effort was to bring people together. A lot of people from Western State were being dumped in the city and it was a way to bring people together.

I think there was a lot of the fear element there because, a lot of things happened at the same time; the war, the Black Panthers, dressing in the dashikies and the dark glasses and so on. And the black pride, a lot of people even fearing the way they dressed and talked and so on. But people in the black community were saying, "Hey we dress the way we want to". (Interruption)

So you had the thrust of the black community expanding themselves and saying, "we're okay, we're beautiful", and trying to emerge, because there was a lot of racism. As they lived in this area people began to shun away, I think.

A lot of people moved out after that incident.

A lot of the black people were stuck though. They couldn't afford to move, and the older people, they didn't have the ability to do that. But I think it was during that period when the black community was saying "Hey, we're not

going to sit back anymore", the formation of the Urban League and NAACP, there were emerging... (End of side one)

Side Two:

You had the Vietnam War and a lot of changes taking place; Vatican II, the Catholic church went through horrendous change, the movement of people into the area, the emergence of a great deal of awareness at that time. You saw people moving out; also a fear of this area. Gradually you saw the deterioration of more and more of the housing stock, and the buying up of... absentee landlords were buying for speculative purpose or that housing was cheap. Now there are better facilities, there is People's Park, which before was just an empty lot. And you have People's Center which was just an old barn there, it is a very excellent facility.

Those were in the 60's though.

Well, in the 60's and 70's. With the emergence of crack, that led to more deterioration and evacuation and fear, and all the dangers that caused. Now I think that has declined, it just tore Kay street apart. Now that that has been reduced considerably, I think that you're going to see a re-emergence of Kay street and a re-emergence of the neighborhood. As crime decreases and fear diminishes, you have a good housing stock here and its proximation to downtown, you know, to the hospitals and to the University and I think you will see some changes here. They'll be gradual but you're going to see some improvement.

So, why are you still here?

That's a good question. I joined with others to fight the situation. Good people like Bill Bichsel, Father Bill Bichsel from St. Leo's, we saw the good qualities here of the mix of the races, ethnic group and the various cultures, we saw that as a very positive force, a tremendous opportunity for people to know one another. To get to know one another in art and culture and so on. And those things happen, art festivals, film festivals...But I saw it as an opportunity to help my nieces, Cindy, Laurie & Daphne, and my nephew Kevin, being raised here and I saw that by living here you're in the midst of the poor and the midst of ethnic diversity, and it's a living laboratory. Rather than moving to the suburbs or to the better sections of the city, you had a sociological environment here. Not without difficulty--a lot of difficulty, there's crime and then there's a lot of abandoned children and families and so on but--living in a situation like that you have an opportunity to witness life in its various forms. I saw it as an opportunity, and addressed the opportunity of ethnicity, people getting to know one another, formation of neighborhoods, community. The wealth of the community is in its people its diversity, which I think is going to happen now, you're going to see a reemergence in the area. I think you'll see improvement in the housing stock, probably condominiums, and apartments and townhouses, its bound to happen.

Certainly with the projects going on downtown, the Branch campus downtown, Union Station...I think if the downtown area improves it will effect the whole area.

It's cheap housing. Where can you buy a house for 30, 40 or 50 thousand? They had a big meeting the other day, people down at the bank, and they just had lists of housing to buy. Banks are offering low interest loans to people if they qualify. There is a re-emergence of interest here. Once the drugs and the crime diminish. With help from the police department and so on, get more neighborhood watches. As we do that it's going to diminish, and I think you'll see young families moving in because it's affordable housing, 30-40 thousand. So we stayed because we would have spent 70-80 or 100 thousand somewhere else. I know this house--if we just moved it, across Division Avenue generally it jumps up 20 or 30 thousand dollars. I think that with the affordable housing here you're going to see change. I hope it's people who will come in and buy a home to stabilize the neighborhood and I think that can occur here if its handled properly. There will always be a mix, we do have apartments here and rentals, but if we can reverse the absentee landlords, with home ownership, then people will want to shop at Safeway, you'll see businesses re-emerging on Kay, maybe a hardware store, or a bakery, which were all there before. Now the Asians, through all of this, have had three or four restaurants on Kay St., they did good business. They had reasonable prices for their food. Nothing bothered

them. But the Blacks haven't been able to do that for some reason, I don't know why. You see very few Black owned businesses.

I think it might be, like you said before, about the Asian sense of family...

There is a strong sense of family, many generations, they help one another when they come here. Years ago they had the cable car, you've probably heard about that, from up 11th to Kay street, down Kay Street and down 13th. They should have kept it.

Yes, It could be used now.

You could jump on it and just walk home.

So in the City of Tacoma, as a whole do you think, in my research on the City of Tacoma, do you think it's always been sort of a belief that, it seems like you said before when you cross Division Avenue, it's a whole different ball game. Sixth avenue is like a dividing line. Did that always exist?

To my recollection, you see better homes, I think the North End was kind of the place to be. It was a place where the more educated and the more wealthy were, the professional people. The Italians were more of a working class. They were immigrants, uneducated in formal schooling. Yes, pretty much, I don't know if that's true anymore but pretty much this was a poor area. A lot of them worked in the shipyards and fishing, Scandinavians worked on the docks. They were laborers. So, yes, if you just look

across you'll see bigger homes, although I understand, I've seen pictures, from Bryant School all the way to St. Rita's was known as "Banker's Row". There are some huge houses there. They had servants and everything. But, a lot of people here worked on the railroad. My dad worked on the railroad too, on the docks.

So there's always been that distinction that this was the "poor" side of town, the wrong side of the tracks...

Sort of. But these were hard working people, who loved their families and who kept their homes up, and wanted the best for their children--education and so on. My dad came here penniless, I guess, he never saw his parents anymore. When you were fourteen then, you were a grown up, there was no division between childhood and adulthood. At twelve or fourteen you're an adult. My aunt who raised us, was fifteen when she got married.

Are these pictures of your folks?

My father, yes, my mother and father. I have the original papers of the ship my dad came over on, he sailed from Naples and landed in New York in 1907. Couldn't speak a word of English and landed on Ellis Island.

(Interruption: Introduces sister)

I think what you see now is the emergence of the Italian Son's of Italy Lodge. I think my nephew, William, who teaches at Bellermine is joining them. I've kind of pulled away from it because I saw it as, way back when I came back from the Navy in 1945, I saw it as a very closed

group. Within the Italian community, going to St. Rita's was staying in a very narrow ethnic group and I wanted to open up myself, so I didn't participate in the typical Italian thing. I went to St. Leo's which wasn't the Italian church. I felt I wanted to move out of that, not so much move out of the hill but move out of that tight ethnic group...but some people kept that up and now I think there's an emergence of people saying "Hey, I belong to a certain culture, and I don't know what my roots are, and I need to identify..." And I think that's re-emerging, and that's healthy, the dances and the art and culture and music and so on. I may do that too. There's going to be a big festival, sometime in October in Seattle. So that you keep up the language and customs and so on, without being... I think there's an opportunity to move in a lot of directions, move with the Black community, and move with the sway that way, without being so..."we're Italian, and we're just going to stay within ourselves and we're not going to have anything to do with Blacks." I couldn't buy that. And I felt early on, right after World War II that that was happening--"THEY are coming in, WE are moving out", and I couldn't see that, I just saw that as very narrow, in my own view. If people want to move that's their own business, but my own personal thing was to hang in here and go with it. I think it's been enriching. I think you have an opportunity to see history in the sense that you see different cultures moving in and their growth. Tacoma Community House used to be for

Italians, now its all for Asians, we have the new immigrants. The Asians after Vietnam, or after the Korean War, but the Korean's didn't come here, they went out to Lakewood. Here we had more from Cambodia and Vietnam.

We had a speaker come to class last week, and it's pretty interesting, I guess a lot of the Asians now, there's a lot of Eastern European and Soviet immigrants who are starting to come in.

I grew up right around the Community House, we played basketball there, and I went to kindergarten there.

(Bob's sister, Rita has some comments):

Did you mention the fact that a lot of the social life revolved around church? The women were homemakers. The men worked as laborers mostly, and their social life really evolved around St. Rita's. There were celebrations, they would come in May.

Yes, we mentioned that.

People kept their homes so nice, their lawns, they really took pride in their homes. They were so proud to be able to live here. There was much pride, there were always gardens, flowers. But I remember most of the social life was in the church.

There were two things, school and church. And then they got cars, so there was more mobility.

I remember when they paved Sheridan, and I remember the dirt roads, I was just a little kid. (interruption)

I think we had the only phone in the neighborhood for years. Everyone would want to come to use the phone, it was one of those wall things where you had to call the operator to get a number. Those were wonderful times, and peaceful times and happy times.

Well, you had World War II.

This was before World War II, when we were kids.

Well there was a lot of poverty, these were poor people, the struggle...

They were poor financially, but within their hearts they were good people and they were...

They were laborers, they came over here as immigrants...

But there was still a quiet living.. it was tough, but they were happy, and I think it was okay for the kids, As I look back, for me that was a wonderful time, the empty lots we would play baseball in, slide down the hill in the snow, and do the things kids love to do. I remember tying a sled behind Frank Carbone's car, he'd pull us down the streets in a big long sled with 40 million kids on it. We had fun-- that's what I think I remember mostly, and people kind of helping each other. It was a good time.

[End of Transcript.]

ADDENDUM
ORAL INTERVIEW
BOB GALLUCCI
June 5, 1991

*Concerning your involvement with the Peace Movement:
How did you come to be a part of it, and what does it have
to do with your upbringing. Where did you get your concern
for peace and social justice?*

I think a lot of it was from my own family because they were always involved in the political system. When I got out of the Navy I became involved working with St. Vincent De Paul--that was in the 50's. When I was in school in the 50's in St. Louis I saw there was a lot of disparity between whites and blacks. The University was right near the black section [of town], there were horrible housing conditions--that began to steer us into some things. There was the beginning of the Civil Rights movement and I became interested in that.

I worked with Bill Bichsel, who was a Jesuit priest, and we started the Martin Luther King Center for the street people and the people from Western State. That summer [1969] when there was a disturbance on Kay St. we became involved in that, and other interracial conflicts. We began to get involved in protesting the war and that led into the Trident Base at Bangor; we got heavily involved there and went to prison for protesting.

A lot of it came from the people I associated with-- particularly Bill Bishsel and others. We organized in other areas--in the East side for housing, jobs and so on.

This was after you came back from St. Louis? What did you get your degree in there?

I received a Bachelor of Science Degree in Physical Therapy, and attended the Master's program at the University of Southern California. I went back to school in the early 60's at PLU and received a degree in English.

In Tacoma we also formed the "Tacoma Light Brigade", which was to fight the Washington Public Power Supply System. A small group of us fought the WSPSS plants and fought them in the courts. We stopped the building of three of the plants.

We have been organizing heavily with regard to Central American issues--with the people of El Salvador (CISPIS). During the Persian Gulf Crisis we organized a Tacoma Coalition for peace in the Middle East. ^{hn} We you start to get involved and you meet people, one thing leads to another.

Our national priorities have most of the money going into the war effort--weaponry and increasing military involvement around the world, rather than increasing funds in education and jobs and housing.

Where do you think we as a society are going on questions of ethnicity, peace and social justice?

First of all, I think the distance between the rich and poor is becoming wider. The rich are getting richer and the

poor are getting poorer. At the same time, in my own experience, I see the ethnicity coming into a better situation--there is a greater mix. There is a greater conflict also--there is greater disparity between whites and minorities. There is always a constant struggle between the two. It is a difficult question, because on one hand you see some gains, and also you see some disparity there regarding housing and jobs.

What do you see as the alternatives?

There must be a change in priorities from spending government money on military power versus social welfare. This has to be done both on a local and national level. Unless we address the problems of minorities and the poor, there could be the possibility of social upheaval or revolution. The education system needs improvement, as well as the healthcare system and equal opportunity in jobs. We have had two administrations--the Reagan and Bush Administration who have not addressed these issues fully.
[End of Transcript]

AUTHORIZATION AND RELEASE FOR VIDEO AND/OR AUDIO TAPE RECORDING

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Participant: Bob Gallucci

As part of the required coursework for University of Washington, Tacoma Branch Campus students enrolled in TLSUS 437 - Doing Community History, I hereby grant Dian Hathaway permission to video and/or audio tape an interview with me and use the(se) tape recording(s) of me in connection with the above course. I understand that included in this permission is the right of the University of Washington Tacoma Branch Campus to pass the(se) tape(s) on to the Tacoma Branch Campus Library for reference.

I have read this agreement before signing below and warrant that I fully understand its contents.

Signed: Bob Gallucci

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